The Communion Table

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Ward Willis Long

Salem,

— Ore. —

The Communion Table.

THE APPROACH—THE SERVICE—THE RETROSPECT.

THIS DO IN REMEMBRANCE OF ME.—Luke xxii. 19.

BY THE

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To my Beloved Daughters,

AT WHOSE REQUEST AND FOR WHOSE BENEFIT, PRIMARILY

IT WAS UNDERTAKEN AND COMPOSED;

WITH EARNEST PRAYER TO THE GREAT REDEEMER,

WHOSE GLORY HAS BEEN SUPREMELY SOUGHT

IN ITS PREPARATION

THAT IT MAY BE INSTRUCTIVE AND USEFUL

TO MANY OTHERS, AS WELL AS TO THEM,

THIS LITTLE VOLUME IS INSCRIBED

BY THEIR AFFECTIONATE

FATHER.

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INTRODUCTORY NOTE.

It is the opinion of the writer, that the spiritual progress of the Church has much to do with the appropriate observance of the grand and solemn ordinance of the Lord's Supper; and also, that, as a general fact, the preparation made for it is far too slight, in respect to reading, meditation, and prayer. Hence the benefits which it was designed, and is adapted to convey, are experienced in only a moderate degree, and the best opportunity for spiritual growth and enjoyment, is thus, in too many cases, sadly neglected and nearly thrown away.

It seems, therefore, very desirable that every professing Christian should not only possess, but conscientiously and faithfully peruse, before each observance, some approved treatise, of moderate dimensions, relating to the Communion, so as to comprehend the more clearly its spiritual import and lessons, and to experience in larger measure its surpassing benefits.

This remark applies with special force to those who are about to enter, or have recently entered, the Christian Church. Instruction, counsel, guidance, and impulse, are needed to prepare their minds and hearts for deriving signal benefit from

this most important ordinance. And with respect to mature Christians, it is not to be denied, that even they are not beyond the need of having their "pure minds stirred up by way of remembrance," in preparation for it, as the apostle Peter speaks concerning the intention and the necessity of the Epistles he had written. 2 Pet. 1 : 12, 13 ; 3 : 1, 2.

It is by no means supposed, or claimed, that the little work here offered, is the best that can be put into the hands of the Communicant; but it is humbly conceived, that the novelty of its plan, and the large interspersion of eminently devotional Poetry (by which it is favorably distinguished from most of the works on the subject), may serve not only to render it attractive, but to adapt it to arouse both the intellect and the sensibilities to a fresh appreciation and keen enjoyment of what is to be seen, and felt, and done, at the Communion Table.

The writer will be painfully disappointed, if this work, when carefully and prayerfully read, is not found, in every case, to lead, under the divine blessing, to a state of mind and heart in dutiful and delightful correspondence with one of the last and most tender commands of the great Founder of the Christian Church, and author of our salvation :— "DO THIS IN REMEMBRANCE OF ME."

GENEVA, N Y.

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THE FEAST.

Love strong as death, nay stronger,
  Love mightier than the grave,
Broad as the earth, and longer
  Than ocean's widest wave ;
This is the love that sought us,
This is the love that bought us,
This is the love that brought us,
  To gladdest day from saddest night,
  From deepest shame to glory bright,
  From depths of death to life's fair height,
  From darkness to the joy of light.
This is the love that leadeth
  Us to his Table here;
This is the love that spreadeth
  For us this royal cheer.

BONAR.

A WALK TO THE COMMUNION TABLE.

When I propose a walk to the Communion Table, you will readily understand me to refer to that Table on which, at stated times, are spread the simple but affecting memorials of Christ crucified, designed to perpetuate among his disciples a heartfelt and tender regard to his Person, to his offices as a Saviour, and to all his injunctions with respect to our manner of life.

The original Communion Table, was one that stood in a certain upper room in Jerusalem more than eighteen centuries ago, and had just been employed for the last celebration of the Supper of the Passover — the last for which there was any necessity, or any divine sanction.

"Then came the day of unleavened bread, when the passover [lamb] must be killed. And Jesus sent Peter and John, saying, Go and prepare us the the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold when ye are entered into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say to the good man [the master] of the house, The Master [the Teacher] saith unto thee, Where is the guest-chamber where I shall eat the passover with my disciples? And he shall show you a large upper room furnished; there make ready. And they went, and found as he had said unto them; and they made ready the passover."

"And he said unto them, With desire I have desired to eat this passover with

you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God"—in the tragic event about to take place — the offering up of myself, the antitype of the Passover-lamb, as the Lamb of God that taketh away the sin of the world. "And he took the cup and gave thanks" (for that signal deliverance of the first-born of the Israelites from the wrath of God, when his destroying angel passed over the houses on whose door posts the blood of the Paschal lamb had been sprinkled) "and said, Take this and divide it among yourselves, for I say unto you that I will not drink of the fruit of the vine until the kingdom of God shall come" (Luke xxii), and thus the typical design of the Passover be fulfilled.

By a comparison of accounts, in the several Evangelists, of the transaction now going on in that upper room at

Jerusalem, it would appear that there arose, even then, among the disciples, an unseemly contention, as to which of them should hold the highest place in that kingdom of which their Master had just spoken, and which they seem to have regarded as an earthly kingdom, which he was to assume after his predicted sufferings had been endured. To eradicate from their hearts all such ambitious desires, and to endue them with humility like his own, the condescending Master arose from the table, laid aside his upper garments, girded himself with a towel, poured water into a basin, and proceeded to perform the menial office of washing the feet of the disciples, (though Peter protested against the act), and then explained to them the lesson of mutual service and of humbleness, which it was his purpose thus to impress upon their minds.

The Paschal Supper being then resu-

med, our Lord proceeded to discourse to them upon the honors which they should all hereafter share with him (Luke 22 : 28–30) in his kingdom, Judas only excepted, whose approaching treachery he exposed before them all. He then exhorts them (John 13 : 31–35) to the exercise of mutual love; gives them warning of the trials that are at hand, predicts the sad event of his denial by Peter, and then, just as they had finished the Paschal Supper, he took bread and having given thanks, and implored the blessing of God upon it for the new and solemn use to which he was about to apply it — that it might subserve the high purpose of securing an appropriate remembrance of himself on the earth, after his departure from it — he broke the bread in pieces, distributing it among his disciples, that they might with grateful reverence eat it as a visible representation of his body, about to be

bruised, wounded, and crucified for them, and that they might henceforth bear in tender remembrance that most remarkable proof of his amazing love to them and to the world.

To make the impression more solemn, and to establish an ordinance for all future time more complete, he passed among them also a cup of wine, and having given thanks, he bade them all drink of it, stating to them that he designed thus to represent his blood (which was about to be shed for the remission of sins) as the blood of the new Covenant — the blood by which all the benefits of the New or Gospel Dispensation were to be purchased, or secured, for sinful men.

He closes the impressive service, with repeating the assertion that he should drink wine with them no more, until having risen from the dead, and having been exalted to his Mediatorial King-

dom, he should participate with them in those nobler entertainments secured by his death for all who believe in him, and to be enjoyed in the mansions of everlasting glory.

The hymn of praise to God, commonly used at the conclusion of the Paschal feast, having been sung, they were about to proceed to the Mount of Olives. But before leaving the room, our Lord, it would seem, detained them until he had given utterance to that touching farewell address, which we find recorded in the fourteenth, fifteenth and sixteenth chapters of the Gospel of John. This address he follows with that touching prayer to the Father of all, in which he supplicates, that he himself may be glorified; that those who were given to him might be preserved from evil, and might be sanctified through the truth; that they, and all succeeding Christians might be united on earth

and glorified in heaven. John xvii. "In rapt and holy retrospect the Lord contemplates, and dedicates to his heavenly Father, his complete work. He commends both his work, and those loved ones who had been permitted to witness it, to the eternal Father, in a prayer which has been rightly regarded by all deeper expositors as the most affecting and most sublime outpouring of love and devotion that stands recorded on the pages of the Book of Life."—[*Ellicott's Life of Christ, page* 296.]

On the night of that Last Supper,
Seated with his chosen band,
Christ, as food to all his brethren,
Gives himself with his own hand.

He, as man with man conversing,
Staid the seeds of truth to sow;
Then he closed, in solemn order,
Wondrously, his life of woe.

Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
Through the Son who reigns on high,
In salvation, honor, blessing,
Might, and endless majesty.

BREVIARY.

The original, or first Communior Table, has long since perished in the destruction that befel the city of Jerusalem — less than forty years after the scene that we have described. But other Tables have been ever since in more or less frequent use, in the celebration of the holy communion. Wherever the Christian Church has been planted; wherever an edifice is built for the public service of Christ, therein is found a Communion Table, and thereon are placed, at stated times, the sacred memorials of our once crucified Lord and Redeemer.

Many centuries have fled
Since our Saviour broke the bread,
And this sacred feast ordained,
Ever by his Church retained;
Those his body who discern,
Thus shall meet till his return.

All who fear the Saviour's name,
Here their common faith proclaim;
Though diverse in tongue or rite,
Here, one body we unite;
Breaking thus one mystic bread,
Members of one common Head.

CONDER.

LET US NOW PROCEED IN OUR WALK TO THE COMMUNION TABLE.

I.

The FIRST STEP is *a personal consecration to Christ* — a solemn, voluntary, intelligent devotement of ourselves and of all that we possess, to the service and glory of Christ. This, of course, includes undoubting faith in him, as a living, almighty, and omnipotent Redeemer; exclusive trust in him as the atoning

sacrifice, the great High Priest; the renunciation of all dependence upon our own merit, righteousness, wisdom, and strength in the matter of salvation; the commitment of our souls to him for pardon, for holiness, and for everlasting life.

II.

The SECOND STEP, *is a public profession of our faith in Christ, and of our devotion to his service.*

Under the ancient economy we read (Deut. 26 : 17): "Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes and his commandments, and his judgments, and to hearken unto his voice. And God hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments."

Christ designed that his true disciples should make themselves known as such. This is evident from what he said (Matt. 5 : 15, 16), "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Also from what he said more explicitly (Matt. 10 : 32, 33), "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whoso shall deny (*i. e.*, shall not confess me) before men, him will I also deny before my Father which is in heaven." Read also Mark 8 : 38; 16 : 16; Rom. 10: 9, 10; I Cor. 11 : 26.

None but real disciples of Christ, can consistently seat themselves at Christ's table, to show forth his death, and thus to declare their faith in it, and their re-

spect for it. And so none can justly claim to be his disciples who for any cause decline to honor Christ by a public profession of their adherance and devotion to him, and by a public perpetuation of a respectful and loving remembrance of him, in the observence of this ordinance which he enjoined upon his disciples to celebrate for that express purpose.

III.

A THIRD STEP towards the Communion Table, consists in *such a course of life as faith in Christ and obedience to him naturally prompts, and in a good degree secures.* It is not by a public assent to the claims and obligations of Christianity that we can honor its Divine Founder, unless habitually, in our conduct, we cultivate and manifest the characteristics that distinguish his true followers—unless we produce the "fruits of the spirit"

—love, joy, peace, long-suffering, gentleness, goodness, faith, [fidelity,] meekness, temperance; unless we put away all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice; unless we be kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven us; unless we endeavor to be followers of God, as dear children, and walk in love, as Christ hath also loved us; unless we seek those things which are above, setting our affections on them, rather than on things on the earth, having our life hid with Christ in God. We are to remember that Christ loved the Church and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. (Gal. 5 : 22

–24; Eph. 4:31, 32; 5 1, 2; Col. 3:1, 2; Eph. 5:25, 27).

While, alas, even true Christians greatly fail in exhibiting the temper, spirit, and deportment just alluded to, they cannot proceed with a firm unhesitating step towards the Communion Table, unless they have the recollection and the consciousness of an earnest and habitual purpose and endeavor, in reliance on God's grace, to observe consistency in their daily conduct with that which they have professed their purpose to pursue.

IV.

A Fourth Step *is that which is to be taken on historic ground—in going over the history of our Saviour's last hours.*

It will be found expedient to begin early in the week before Communion, to read, from the latter portions of the four Gospels, from Isaiah, and in the Epistles, the principal passages which

relate to the sufferings and death of the Son of God, and the purposes and results of those events. It is only by faith that we can attain impressive and affectionate views of Christ; and it is only by a thoughtful reading of the Scriptures, and of other good books on the subject, that our faith becomes so strong as to bring the Saviour distinctly before us in his grand and glorious character, life, and death. This whole subject it is highly important to reproduce in our minds with all the freshness and completeness possible. So will the Communion Table be invested with a peculiar interest and transcendent glory.

ORDER OF SCRIPTURE READING LESSONS.

The writer would suggest the following passages of Scripture as highly appropriate to be read in the order named, on the several days of the week before Communion.

FOR MONDAY.

Luke xxii, 35—38; John xiv, 22–31; xv, 1–27.

FOR TUESDAY.

John xvi, 1–16; 29–33; xvii, 1–26.

FOR WEDNESDAY.

Mat. xxvi, 36–46; Mark xiv, 34–42; Luke xxii, 39–46; Mat. xxvi, 47–75; Mark xiv, 43–72; Luke xxii, 47–71; John xviii, 3–27.

FOR THURSDAY.

Mat. xxvii, 3–26; Luke xxiii, 1–16; John xviii, 28–38; xix, 1–16.

FOR FRIDAY.

Mat. xxvii, 27–61; Mark xv. 26–45. Luke xxiii, 32–49; John xix, 17–42.

FOR SATURDAY.

Isaiah lii, 13–15; liii, 1–12; Romans iii, 21–26; v, 1–11; vi, 8–14; viii, 1–13, 28–39; I Cor. iii, 22, 23.

FOR SABBATH MORNING.

Ephesians i, 3–23; ii, 1–10, 17–22; iii, 13–21.

V.

A Fifth Step is to the Preparatory Lecture, the professed object of which is to hold up such truths, to propose such inquiries and examination, and to offer such prayers, as cannot fail, with the divine blessing, and with earnest co-operation on our part, to put the mind and heart in a fitting attitude for the solemnities of the Communion Table.

It is also the practice of most churches to hold a Church Prayer Meeting on the subsequent Saturday evening, for the specific purpose of supplicating the presence and favor of the Great Redeemer at his table. Every church member should regard it as equally a privilege and a duty to participate in the exercises of such a meeting, having prepared the heart beforehand, by secret prayer and meditation, for a profitable and devout attendance there.

It is very important, also, to secure to one's self on the Sabbath morning an hour or two in the closet, for special prayer, reading, and meditation, bearing upon the solemnities of the sanctuary on that day.

VI.

A SIXTH STEP will carry us into the process of careful *Self-examination;* and this relates to several points :

1. *Am I a Christian in reality as well as in name?* Have I good reason to believe that I have been renewed in heart by the Spirit of God, and, as the result of such renewal, that I have been brought to feel the great evil of sin, so as to abhor myself on account of it, and to resolve, as far as lies in my power, to forsake it, as being offensive to God, a violation of his holy law, and a dishonor and injury to my own soul? Has it been my practice to pray and watch

against it on all occasions, and to look to Christ alone for the pardon of all my sins, and for strength, by his Holy Spirit, to overcome whatever is evil within me, and to avoid all that is evil around me? Do I love Christ supremely, and hold myself in a habitual posture of obedience to him, regarding his will and his example as my supreme law? Do I make it my daily aim and endeavor to please him, by keeping his Commandments, by renouncing the world, the flesh, and the devil, and by doing my part towards building up the interests of Christ's kingdom in the world?

By these and similar inquiries, put to memory and to conscience, we may come to a settled conviction in regard to the question of being true disciples of Christ or otherwise. The settlement of this question, at least a conscious probability that we are accepted

by Him, is essential to a comfortable approach to our Saviour's Table.

Jesus my shepherd is,
'Twas He that loved my soul,
'Twas He that washed me in his blood,
'Twas He that made me whole,
'Twas He that sought the lost,
That found the wandering sheep,
'Twas he that brought me to the fold,
'Tis He that still doth keep.

I was a wandering sheep,
I would not be controlled;
But now I love my shepherd's voice,
I love, I love the fold
I was a wayward child;
I once preferred to roam,
But now I love my Father's voice,—
I love, I love his home!

BONAR.

2. *Am I ready to renounce, and do I renounce, whatever in modes of thought, of feeling, and of action, I know to be disapproved by Christ*, inconsistent with my professed obligations and devotion

to him, and unworthy of one who shall go as an invited guest to the table of the King of Kings and Lord of Lords, remembering that he is the Searcher of hearts, and that he knows most perfectly what I am, and what I purpose to be and to do?

3. *Have I a deep and humbling sense of personal sins and deficiencies since I first professed to devote myself to Christ, and to repent of my sins?* Am I deeply conscious that I have most grievously fallen short of a full compliance with my duty to Christ, to his people, and to all others, as well as to my own soul? Do I feel, consequently, my entire unworthiness to appear in the sacred presence of my Saviour, claiming the name, the place, the privileges, the fellowship of a disciple? Do I feel that I richly merit rebuke, disapprobation, yea, condemnation, and rejection? Do I now humble myself before him, in view of

manifold inconsistencies, neglects of duty, careless or intermitted performances of it; and with a broken heart do I purpose to urge my way into his presence, to acknowledge the wrong which I have done to him, to confess my unworthiness of his continued favor, and to implore his pardoning, and also his sanctifying grace—saying to him, from the heart, Without thee I can do nothing good, nothing worthy of my high vocation, or of divine acceptance?

"That table is spread," (says Dr. Cumming,) "not for those who bring their virtues to glory in them, nor for those who bring their sins to get sanction for them, but for those who bring their goodness and cast it at the Saviour's feet, as his creation; and for those who bring their sins, hating them, and to wash them away in the Saviour's blood. It is spread for imperfect sinners seeking to be perfect; for weak

faith seeking to be strong; for cold love seeking to be warmed; for humble hearts that can say, 'Lord we perish, do Thou save us.'"

4. *Have I correct views of the Nature and Design of the sacred ordinance which I am about to observe?*

It is denominated the LORD'S SUPPER, because it relates exclusively to him, because it was instituted by him, and in honor of him, and was first observed in the night, at the close of the Passover Supper.

It is called the "*Communion of the Body and of the Blood of Christ*," because, by the proper observance of this ordinance, Christians become partakers in common, as one body, of the saving benefits resulting from the offering up of his body and blood on the cross for their salvation. 1 Cor. 10 : 16, 17.

It is also, with great propriety, called simply "THE COMMUNION" because, in

its right observance, we hold Spiritual Communication and intercourse with our Saviour, whose real, though not bodily, presence we discover, (as in other Christian ordinances) by faith; we speak to him as present; we give utterance to our desires, emotions and affections; we interchange the feelings of ardent friendship and attachment; we are conscious that he actually regards us with a warmer love and sympathy than we ourselves entertain towards him; that he kindly responds to our devout aspirations, and condescends to accept the homage of our admiring gratitude and praise. He also gives us the assurance of his loving remembrance of us, and of his gracious purpose to fulfill to us all his promises, and these are exceedingly great and precious.

It may be fitly called "The Communion" on another account. Christians then communicate not only with their

Saviour, in the manner described, but also with one another, having their hearts in common directed to the same glorious object—expressing substantially the same sentiments towards him—indulging the same hopes—making similar confessions of unworthiness—pouring forth similar thanksgivings—and uniting in a renewed oath of allegiance to the same Divine Lord. They have then peculiar fellowship with one another, by holding fellowship with the same unseen yet present Redeemer.

Our souls, by love together knit,
  Cemented, mixed in one,
One hope, one heart, one mind, one voice,
  'Tis heaven on earth begun.

Our hearts have often burned within,
  And glowed with sacred fire,
While Jesus spoke, and fed, and blessed,
  And filled the enlarged desire.

MILLER.

The earliest name given to this ordinance was "THE BREAKING OF BREAD," in allusion to the action of our Lord in breaking the bread, to represent his approaching sufferings from his wounded body on the cross. It is said of the early Christians, converted on the day of Pentecost (Acts 2 : 42), that they continued steadfastly in the Apostle's doctrine and fellowship, and *in breaking of bread* and of prayers.

The cup used in this ordinance is called by him "*The New Testament* (or *Covenant*) *in my blood.*" The new Covenant, or Dispensation, was ratified, in all its gracious promises and provisions, by the blood of Christ, as the old economy was ratified by the blood of animal sacrifices. It is the blood of Christ that cleanses from all sin and procures for us the Holy Spirit, through whose agency we attain all the graces of character and of life which distinguish the

true believer. When we taste the contents of this cup—the appointed symbol of Christ's atoning blood—how solemnly does it teach us that we are redeemed, "not with corruptible things as silver and gold," from a life of unholiness, and of condemnation, but "with the precious blood of Christ, as of a Lamb without blemish and without spot!" (1 Pet. 1 : 18, 19.)

Hence *this ordinance was designed to impress upon us*, by these visible symbols, *the grand design of the Death of Christ*, which was to secure the remission of sins and the blessings of justification. Our Saviour himself, when he instituted and administered the ordinance, declared that his body was given and broken, and his blood shed, for his disciples, and for many, *for the remission of sins.* It cannot, of course, then, be correctly, and intelligently, and profitably observed, if our minds are not

intently fixed upon this sublime purpose and effect of the death of our Saviour, represented to the eye and to the taste, by the bread and the wine of which we then partake. We are therefore, to confide in him, and thus to honor him, as "the propitiation for our sins, and not for ours only, but also for the sins of the whole world." "As often as ye eat this bread and drink this cup (said the Apostle Paul) *ye do shew forth the Lord's death till he come.*" So that this ordinance has been correctly denominated, "*A visible representation of the Death of Christ as an Atonement for the sins of the world.*"

Again, it was also appointed as *a memorial of the Saviour*, of his person—his offices—his manifold beneficence. "Do this," said he, "in remembrance of me." He is thus in a measure crucified before our very eyes.

Sometimes this observance is spoken of under the name of EUCHARIST (or Thanksgiving), from the circumstance that the giving of thanks is part of the solemn rite; and hence we may learn that in its celebration, an eminently grateful and joyful state of mind is most appropriate.

> "While we thus, with glad accord,
> Meet around thy table, Lord,
> Bid us feast with joy divine,
> On th' appointed bread and wine."

To this, as well as to the ordinance of Baptism, is applied the term "SACRAMENT," which, in the Westminster Catechism, is defined to be "a holy ordinance, instituted by Christ, wherein by sensible signs Christ and the benefits of the New Covenant are represented, sealed and applied to believers." The Church of England defines it, "an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ

himself, as a means by which we receive the same, and a pledge to assure us thereof."

The term "SACRAMENT" is supposed by some to be derived from the Latin word *Sacramentum*, which signifies an oath, alluding chiefly to that oath which Roman soldiers took to be faithful to their commander and to their country. Hence the writers of the Latin Church applied it to those religious ordinances by which Christians came under professed obligations of obedience to God, equally sacred in their estimation with the obligation of an oath. By taking as disciples the symbols of the crucified Jesus —by showing forth his death as the divinely appointed means of delivering us from a life of sin, and further, by recognizing him in his kingly as well as priestly office, we virtually take an oath of allegiance, pledging ourselves to be his faithful and loyal subjects, and to

seek the prosperity of his kingdom. It behooves us then to consider the solemn obligations to the service of Christ, which at his table we recognize, and promise to observe.

Further, (as Dr. J. P. Wilson remarks), "it is important that there should be some *visible mark and test, whereby those who profess to be Christians should be distinguished from the rest of the world.* Those who refuse to comply with this positive injunction, renounce obedience to Christ, and show that their obedience in other instances flows neither from the love nor fear of God."

Enough, perhaps, has now been said, to enable one to understand the true nature and design of the Lord's Supper, and to observe it intelligently and profitably.

Here seems to be the best place for noticing a *great mistake which is apt to*

be made in regard to that self-examination which Paul enjoins (I Cor. xi.) *upon the Corinthian Church*, when he says: — "Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

By a careful reading of the context, it will be seen that the Corinthian Church, at least a portion of it, had almost lost sight of the sacred purposes of this ordinance. It will be observed that at Corinth it was preceded or followed by gross indulgence in eating and drinking; that it had become necessary for Paul to remind that Church of the true design of the Supper, communicated to him by revelation from the Master

himself: namely, to commemorate the death of Christ, and to keep that fact before the world as the grand and only medium of salvation; that the converting of this solemnity into an ordinary repast, for animal indulgence, was eating the bread and drinking the cup of the Lord *unworthily*, *i. e.*, in an unbecoming and shameful manner; that those who thus abused the sacred feast were "guilty of the body and blood of the Lord"—guilty, and worthy of punishment, on account of the disrespect and contempt thus shown to the Lord; that those who ate and drank on these occasions thus unworthily, ate and drank "damnation" (*i. e.*, *condemnation* or punishment) to themselves, not discerning the Lord's body," not recognizing in the bread and wine the representation which was designed to be made of the Lord's body—not partaking of them as symbols of his crucified body, with af-

fectionate reverence, gratitude and love, but overlooking, disregarding, and thus profaning the true character and design of the sacred ordinance.

That the "damnation," or, more properly translated, the *condemnation*, or *judgment*, referred to, does not denote everlasting punishment in hell, is perfectly plain from what follows: "for this cause (*i. e.* for not discerning the Lord's body, and thus for eating the bread and drinking the cup of the Lord unworthily) many are weak and sickly among you, and many sleep"—many were subjected to disease, and to some the disease inflicted had proved fatal. The punishment was temporal merely; and from what the apostle adds, we learn that it was designed to be disciplinary and reformatory to the Church, if not also to the offenders themselves. The apostle adds: "for if we would judge ourselves (discipline and correct

ourselves) we should not be judged (should not be thus visited by disease); but when we are judged, we are chastened by the Lord, *that we should not be condemned with the world*" (or involved in that everlasting condemnation and ruin to which the unchristian world are hastening.) Hence the punishment of such unworthy conduct at the Lord's Supper, was not endless punishment, (unless indeed, the offender should fail to repent and to reform); but it was designed to bring the offender to repentance, and thus to save him from what is usually understood by the fearful word "damnation."

While none of us, in this Christian land, are in danger of practicing such an unworthy observance of the Lord's Supper as that which brought the displeasure of God upon many in the Corinthian Church, yet the record of such an abuse of the ordinance should be used

as a warning to guard against every unworthy *i. e.* unseemly and unbecoming method of observance. This end will best be secured by aiming at just such an observance as our Lord designed—such as will contribute to honor him, and to please him, to promote our love to Christ, our obedience to him in all things, and our zeal in his service.

It is here to be distinctly remarked, that a sense, however deep, of personal unworthiness, is so far from being a disqualification for an acceptable approach to the Lord's table, that the want of it rather would unfit us for such an approach. Conscious moral defects—the conviction that feebleness and inconstancy have characterized all our Christian graces—the knowledge that we come far short of the high attainments in spiritual excellence which we should have made, and that we have done but little to prove that we possess supreme

love to Christ, our greatest benefactor, cannot fail to produce in every truly Christian, humble heart, a deep sense of personal unworthiness. Let not this state of mind, therefore, deter any real Christian from a walk to the Communion Table.

5. Another point of self-examination, relates to the question, *Why should I go to the Communion Table? What motives should impel me, and what advantages are to be anticipated?*

Shall I go merely because custom requires it? This were a most unworthy motive.

Shall I go only for the sake of manifesting consistency as a professor of religion? Consistency with duty and with professed obligations, is indeed an honorable and worthy motive; but if not sustained by, and combined with, some other motive, it is not to be approved.

Shall I go simply because conscience

urges and commands me? It is right and noble indeed to obey the voice of conscience when duly informed and cultivated; but how cold and skeleton-like is the motive which conscience alone can supply in such a case as this. It says, I must go to the Communion Table because it is *right* to do so; I must eat and drink in remembrance of Christ because I ought to do it, since Christ has *commanded* it. This, the dying command of the best Friend I have is, indeed, not to be disregarded; it is a command so reasonable, so just, so worthy of the Master, so fitting to be observed by every grateful follower; but it is quite clear that love and gratitude, and spontaneous devotion, should not be wanting in the impulse to take my place at the Sacred Table.

I should go thither, also, distinctly *with a view to honor my Lord and Saviour;* and also with a view to obtain

nearer access to him, *and to enjoy more intimate fellowship with him*, than elsewhere I can attain. There may I best give utterance to the feelings of a redeemed sinner, whose obligations to Christ can never be fully expressed or understood. Thither should I go *that I may improve every Christian grace*—that I may become more humble, more penitent, more grateful, more heavenly-minded, more Christ-like; that I may be the better fitted to perform life's duties, encounter life's cares, temptations, responsibilities and afflictions; that I may learn to be a more valiant soldier in the army of the Redeemer, and come off conqueror, and more than conqueror through him who hath loved me and given himself for me.

Saviour! I long to walk
Closer with thee;
Led by thy guiding hand
Ever to be;

Constantly near thy side,
Quickened and purified,
Living for him who died
Freely for me! C. S. R.

There is another reason that may properly influence me to go to the Table of the Lord, and that is *a desire to enjoy the sympathy and fellowship of Christ's people*—to grow in brotherly love, and to strengthen the disposition to perform all the kindly offices to which that love will prompt me.

Still another reason may be found in *the influence for good which I may thus exert upon those of my friends and acquaintances who are yet strangers to the love and service of my Redeemer.*

Further, *not only spiritual profit, but enjoyment also* may I expect to find, in going to the Communion Table with a proper frame of mind and heart Must there not be peculiar enjoyment in really meeting such a friend as Christ, the

God-Man, the condescending Redeemer —in recounting the matchless blessings which flow from his disinterested, unsolicited, and stupendous love—in looking forward to the higher joys of the marriage Supper of the Lamb herein shadowed forth—and also in participating with so many of Christ's dear people the peculiar benefits derived from the sacred table?

While we thus, with glad accord
Meet around thy table, Lord,
Bid us feast with joy divine,
On th' appointed Bread and wine;
Emblems may they truly prove,
Of the Saviour's bleeding love.

HASTINGS.

VII.

The SEVENTH STEP is *a more immediate preparation for meeting the Saviour and his disciples* at the Communion Table—*the adjustment of the mind, and the arousing of the sensibilities, to a tone suited to the great occasion.*

I am about to go to the sanctuary where this wondrous Table stands, with its precious memorials of a dying Friend. Let me not regard the Communion season as only a common religious service, nor go to the sanctuary in a state of thoughtless indifference, or worldly lightness; but let me stir up my mind to think deeply, earnestly, and justly, concerning what I am about to witness, to do, and to enjoy—whom I am to meet, what I am to promise, and to perform. Not a mere ordinary state of religious feeling and preparation will meet the demands of this great interview with the King of Kings, and Lord of Lords. Awake my soul, and arouse thyself to shake off thy sluggishness, and rise to the height of this Mount of Zion, where I hope to meet the King in his beauty.

Light of the better morning,
Shine down on me!
Sun of the brighter heaven,
Bid darkness flee!
Thy warmth impart
To this dull heart;
Pour in thy light,
And let this night
Be turned to day
By thy mild ray!
Lord Jesus, come;
Thou day-star shine;
Enlighten now
This soul of mine!

BONAR.

The Christians of an earlier generation seemed to hold this occasion in higher reverence and esteem than do those of the present; they attended more numerous preparatory meetings; they spent more time in reading the Scriptures, and works upon the Lord's Supper, and in the process of self-examination, so as to bring their minds into

a solemn and appropriate frame, and thus they doubtless secured a higher degree of benefit and of enjoyment than can be ordinarily obtained by a less careful, less laborious and less earnest preparation.

Conscious, however, that I am incompetent by my own effort, to attain a fitting state of mind and heart, it is necessary that I should make my way to the Throne of Grace, to implore the needful and the promised assistance of the Holy Spirit, beseeching him to banish from the mind all worldly and irrelevant thoughts, to revive and intensify all just views of the nature and design and benefits of the ordinance—to bring vividly before the eye of faith the personal character, the offices, the relations, the disinterested and matchless services, the terrible sufferings and expiatory death of the Son of God—and to produce in my soul all the various

forms of sensibility that correspond to such views, and to awaken and sustain through the whole service all that spiritual activity of thought and feeling, which shall make the occasion one of deepest interest, and profit to myself, and of honor to my great and glorious Redeemer.

> Draw near, O holy Dove, draw near,
> With peace and gladness on thy wing;
> Reveal the Saviour's presence here,
> And light, and life, and comfort bring.
>
> A. R. W.

Let me, therefore, reflect upon the DIGNITY OF THE LORD JESUS, whom I expect soon to meet at the Communion Table—that he is "God manifest in the flesh," that he is "over all, God blessed forever," "Jehovah our righteousness," "the Alpha and the Omega," "the First and the Last."

"There must be something in the Redeemer's death," says Dr Cummings,

"that distinguishes it from the death of any other, however holy, when such a rite has been instituted in the Church, and celebrated age after age, and by millions after millions, in order that thus it might be commemorated. There is no rite appointed to celebrate the death of Paul, or Peter, or Polycarp, or Ignatius, or any other great martyr or inspired apostle, or heroic Christian who lived and died for Jesus' sake. Their deaths are not commemorated by significant rites; but the death of Jesus is so. If we read the account given in the Scriptures respecting it, we shall find that it keeps a place so distinct, so prominent, so peculiar, that every honest reader must infer that it was more than the death of a good man, or of a martyr—that, in short, it was the death of God manifest in the flesh."

In the beginning was THE WORD;
The word was God.
In the beginning was the Word;
And His abode
From everlasting was with God.
His name
I AM.
Jehovah, God, the Lord,
Ever to be adored,
The eternal Son, —
The ever-blessed One;
From all, to all eternity,
The brightness of the Eternal Father's glory He!

Creator of the heaven and earth,
Their Lord and King;
Creator of the heaven and earth,
The angels sing!
To him all praise and glory bring;
His power
Adore,
From which all things had birth,
By which they still stand forth,
In beauty glad;
With heavenly radiance clad.
Praise, praise his ever flowing love,
That brightens all below, and gladdens all above.

BONAR.

Let me call him to mind as the great PROPHET—the great Teacher—the great Light of the world—the great Revealer of the Divine character and will, and method of salvation, and Way of Life.

Let me look to him as the great HIGH PRIEST of our profession, who having "put away sin by the sacrifice of himself," "ascended into heaven itself to appear in the presence of God for us," and who shall thence in due time come again without a sin-offering unto salvation.

Let me recognize in him the KING OF GLORY, and recall the divine prediction of the time when "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever" (Rev. 11 : 15 ; 19 : 6), possessed of "all power in heaven and earth" (Matt. 28 : 19).

Let me especially regard him on this occasion as MY REDEEMER. It is he of

whom it is written : "We have redemption through his blood, the forgiveness of sins according to the riches of his grace ; in whom also we have received an inheritance," the earnest of which is "the Holy Spirit of promise." This redemption includes the future deliverance of the body from the power of the grave ; he is "the Resurrection and the Life." Of the saints in heaven the everlasting and joyous song shall be, "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." (Rev. 5 : 2, 10).

Let me also think of His Beneficent Mission to our world. He came not to be ministered unto, but to minister and to give his life a ransom for many. He came to seek and to save that which was lost.

CLING to the crucified!
His death is life to thee,—
Life for eternity.
His pains thy pardon seal;
His stripes thy bruises heal;
His cross proclaims thy peace,
Bids every sorrow cease,
His blood is all to thee,
It purges thee from sin;
It sets thy spirit free,
It keeps thy conscience clean;
Cling to the crucified!

BONAR

THE AWAKENING OF APPROPRIATE EMOTIONS.

It now remains, by meditation and prayer, to arouse my sensibilities to a correspondence with the great occasion that is at hand.

1. Let my soul be filled with REVERENCE, by considering the majesty and holiness of the Being who has invited me to a seat at his sacred Table, and is

there to preside, and to minister to me, through his servant, the wondrous benefits of his great Atonement and intercession. I should be able then to feel, and to say, "This is none other than the house of God, and the very gate of heaven."

How sweet and awful is the place,
With Christ within the doors;
While everlasting love displays
The choicest of her stores!

WATTS.

2. SELF ABASEMENT becomes me when approaching the presence of him who is "holy, harmless, undefiled, and separate from sinners." How great the contrast between his unblemished character, and blameless life on earth and my own! How mean, also, and paltry are the returns which I have made for the amazing love which is to be represented in symbol before my eyes! The lowest

p.ace, surely, becomes me, among those who shall be honored with a seat at this sa red feast.

Dear Saviour when my thoughts recall
The wonders of thy grace,
Low at thy feet ashamed I fall,
And hide this wretched face.

Shall love like thine be thus repaid?
Ah, vile, ungrateful heart!
By earth's low cares so oft betrayed,
From Jesus to depart.

MRS. STEELE.

3. Let PENITENCE flow forth, in view of the cross of Christ. He died for my sins. These were virtually the nails, the thorns, the spear, the intolerable burden under which he groaned, the cause of the obscuration of his Father's benignant countenance, occasioning that bitter cry, "My God, my God, why hast thou forsaken me?"

Was it for crimes that I had done
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!
Well might the sun in darkness hide,
And shut his glories in,
When Christ, the great Creator died
For man, the creature's sin.

'Twas for my sins, my dearest Lord
Hung on the cursed tree,
And groaned away a dying life
For thee, my soul, for thee.
Oh, how I hate those lusts of mine
That crucified my Lord;
Those sins that pierced and nailed his flesh
Fast to the fatal wood!

Yes, my Redeemer, they shall die,
My heart has so decreed;
Nor will I spare the guilty things
That made my Saviour bleed.
While with a melting, broken heart,
My murdered Lord I view,
I'll raise revenge against my sins,
And slay the murderers too.

WATTS

4. My heart should be excited to the

warmest GRATITUDE. What benefactor has ever displayed such disinterested love to me—to me when an enemy, a sinner, a rebel against his authority, with no appreciation of his sufferings, his death, his offerings of grace? Can I occupy a seat at his table; can I handle and taste the bread and wine in remembrance of such a dying friend, such a large hearted, and full-handed benefactor, with an ungrateful, unappreciating heart? How unseemly, how despicable would be such a state of mind! No! my heart must be aroused to gratitude most intense, and to thanksgiving most lofty and sincere.

If human kindness meets return,
And owns the grateful tie;
If tender thoughts within us burn,
To feel a friend is nigh;
Oh, shall not warmer accents tell
The gratitude we owe
To him who died our fears to quell
Who bore our guilt and woe?

NOEL.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

WATTS.

5. The occasion in immediate view calls upon me for the exercise of a glowing LOVE—of love to the Eternal Father who sent his own dear Son to redeem me and others from sin and from hopeless ruin—of love to the Son of God, the Son of Man, for entering so cheerfully upon this remarkable and difficult mission, and so fully accomplishing its most painful details — of love to the Holy Spirit for his indispensable co-operation with the Father and the Son, in the grand work of the regeneration and renewal of my soul to a life spiritual and divine — of love to Holiness, which is the result to which were directed the life and death of my Saviour, and to which are devoted the life-

giving energies of the Divine Spirit — of love to the Members of Christ's mystical body—his disciples—who are bought with the same blood as myself—renewed by the same grace—intent upon honoring the same Lord—partakers of the same hopes for immortality—and travelers to the same celestial mansions—who are also encompassed with similar trials, and loaded with similar responsibilities, and subject to similar afflictions, and needing various offices of affection.

Nay, farther, it becomes me to rise above the ordinary feelings of humanity, and to have in exercise love to enemies, if enemies I have; because my Saviour loved us when enemies; he prayed for his murderers, "Lord forgive them, they know not what they do," and he has commanded most emphatically, "Love your enemies," "do good to those that hate you, and pray for them

which despitefully use you and persecute you."

Oh for grace our hearts to soften!
Teach us Lord at length to love;
We, alas! forget too often,
What a friend we have above;
But when home our souls are brought,
We will love thee as we ought.

NEWTON.

6. I must not go to the Communion Table without A SPIRIT OF ALLEGIANCE AND OF CONSECRATION TO MY GREAT AND GOOD MASTER. I am to renew my oath of cordial subjection to him in all things, and to declare my renunciation of all conflicting masters and interests—the world, the flesh, the Devil. To excite this spirit of allegiance, I must reflect, with due care and seriousness, upon the paramount claims of my Great Redeemer, arising from what he is in himself, from what he has been, and will always be, to me—from what he has done and

suffered in my behalf. Most befitting then will it be for me to say, without reserve, and with most perfect sincerity,

"Welcome, welcome, dear Redeemer,
Welcome to this heart of mine,
Lord I make a full surrender,
Every power and thought be thine;
Thine entirely,
Through eternal ages, thine."

ANON.

VIII.

The NEXT STEP is *to the Mercy-seat*, for the offering up of Prayer for the presence and favor of Christ at his Table. A more appropriate one, perhaps, cannot be written and presented, than the following, which I find in a Book of Family Prayers, composed by the Rev. Dr. Cumming, of London.

Prayer

BEFORE THE COMMUNION.

Heavenly Father! my God and my Father! search me and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting. Examine me, O Lord; give ear to my supplications; in thy faithfulness answer me, and in thy righteousness; and enter not into judgment with thy servant, for in thy sight shall no man living be justified.

Trusting with my whole heart in the finished sacrifice of my Lord and Saviour Jesus Christ, and believing thy love to me, in and by him, I would draw near to the Communion Table, or rather to my Saviour at it and publicly confess

his name, as my hope; his cross as my glory; and his death and meritorious sacrifice as my life, and the foundation of all my joys and prospects forever. I desire at thy holy table to partake, in yet greater assurance, of the body and blood of my Saviour—of the most exalted blessings that are the purchase of that precious sacrifice. Especially do I desire to offer myself—soul, body and spirit—on Christ, the only Altar, a spiritual sacrifice to thee, which is my reasonable service. I would also at that place of thanksgiving—of retrospect and prospect—of remembered blessings given by Thee, and hoped for joys promised by Thee, praise, and thank, and magnify Thee, with all my heart, and soul, and strength. Bless the Lord, O my soul, and forget not all his benefits. As a father pitieth his children, so hast Thou pitied me.

My Lord and Saviour! Prince of

Life! Lamb of God! I bless Thee and praise and thank Thee for thine infinite love, thy voluntary suffering, sorrows, and death for me. I praise and thank Thee for thy resurrection from the dead, thy glorious ascension, thine unceasing and all-sufficient intercession for me in the true holy place; for thy promise to come again; for a church, and ministry, and ordinances in the midst of us; for the holy ordinance of the Supper, and for this opportunity of participating of it. Lord, fill my soul with adoring gratitude; with lively faith; with joy unspeakable; with deep purposes of devotedness to Thee; with earnest desires and resolutions to honor, and confess, and magnify Thee in the world. May I never be ashamed of Thee. May I count all things but loss for the excellency of the knowledge of Thee. May I delight to make known thy will to all who are ignorant of it, and to spread thy glori-

ous gospel from sea to sea, and to lead all within reach of my means, or influence, to the knowledge of Thee.

Renew my heart day by day. Subdue within it the power, and destroy the life of sin. Replenish my heart with thy love, and my understanding with heavenly light. Raise my affections to thyself. Purify me by thy Holy Spirit. Deliver me from all evil—from prejudice, envy, ill will, malice and all uncharitableness. Remove from me the lust of the eye, the lust of the flesh, the pride of life. Make my heart a temple for thy dwelling; and wherever thy providence may place me, may I have grace to serve Thee, as I fully purpose to glorify and honor Thee, and to confess thy name and do thy will.

Perfect thy strength in my weakness. Guide me with thy counsel. Hold me by thy right hand, and when heart and

flesh faint and fail, be the strength of my heart, and my portion forever.

I go forward in thy strength, O God, my Father in heaven.

I clothe myself in thy righteousness, and wash my hands in thy innocency, O Son of God.

I look for thy grace, and comfort, and inspiration, and joy, and peace, Eternal and ever-blessed Spirit.

O God of the saints in glory, and of the saints on earth—one church—be my shield and fortress, and high tower, my present and eternal rest.

In the name of the only Saviour, I pray and beg for all. Amen.

THE REST DAY

For thee we long and pray,
O blessed Sabbath morn!
And all the week we say,
O! when wilt thou return?
Come, come away,
Day of glad rest,
Of days the best
Sweet Sabbath day!

Thou tellest us how Christ
Arose and left the tomb;
And all the week we say
O! when will Sabbath come?

Thou tellest of a rest,
A peaceful, happy home,
When all the saints are blest;
O! when will Sabbath come

BONAR

PART II.

WHAT IS TO BE SEEN, AND FELT, AND DONE, AT THE COMMUNION TABLE

AT THE COMMUNION TABLE.

HAVING enumerated the several steps to be taken, in order to an acceptable and appropriate attendance at the Communion Table, I now suppose you to be occupying a seat there with your fellow communicants, and to be about to participate with them in the spiritual banquet. The table is in full view before you. It is your privilege, and your duty, to look attentively at what your eyes behold upon it—the loaf of bread—the cup of wine—a visible, simple, impressive representation of the most wonderful scene of suffering and of love the world ever beheld—the death of the God-Man—the incarnate Son of God. You see him not with the bodily eye; but you are now to open the eye of

Faith, and you will distinctly and gladly see that he is spiritually and really present, and that he extends to you a most gracious welcome, and is about to offer himself with all his rich endowments and heavenly gifts to your acceptance—that he is present to commune with you—to instruct, and strengthen, and comfort you—to establish you in every moral excellence and Christian grace—to give you a foretaste of the marriage supper of the Lamb. Hearken to that voice which has been gladdening the Church for many centuries, "Lo, I am with you alway to the end of the world."

Here, O my Lord, I see Thee face to face;
Here would I touch and handle things unseen;
Here grasp with firmer hand the eternal grace,
And all my weariness upon Thee lean.

Here would I feed upon the Bread of God;
Here drink with Thee the royal vine of heaven;
Here would I lay aside each earthly load,
Here taste afresh the calm of sin forgiven.

This is the hour of banquet and of song,
  This is the heavenly table spread for me,
Here let me feast, and, feasting, still prolong
  The brief bright hour of fellowship with Thee.

Too soon we rise; the symbols disappear; [gone;
  The feast, though not the love, is passed and
The bread and wine remove, but Thou art here,
  Nearer than ever,—still my shield and sun.

I have no help but thine; nor do I need
  Another arm save Thine to lean upon.
It is enough, my Lord, enough, indeed;
  My strength is in thy might—thy might alone.

Feast after feast thus comes and passes by,
  Yet, passing, points to the glad feast above,
Giving sweet foretaste of the festal joy,
  The Lamb's great bridal feast of bliss and love.

BONAR.

Now is the time for EARNEST, EJACULATORY, SILENT PRAYER to the Great Master of the assembly, in some such manner as this :—

Blessed and adorable Master, upon thine own gracious invitation, we have

come together to meet Thee at thy table —to hold devout converse with Thee— to offer our lowly adoration and praise of thine infinite excellence, of thy matchless love and unparalleled grace—to look to Thee as the author and the finisher of our faith—the propitiation of our sins— our mightiest and kindest Friend—our Saviour and our God.

We believe that Thou, according to Thy promise, art in the midst of us, and that Thou rememberest us while we are called upon to remember Thee. Give us not only a reverential, but a joyous sense of thy presence; confidence in thy condescension to our ignorance and feebleness; hope in thy mercy; and full ability to transact what belongs to this solemn occasion.

Impart to us all that calmness, and serenity, and composure of mind, which shall prepare us to hold communion with Thee, and with one another; and

to consider and to meditate upon the great truths and facts that are now to be suggested to us in this holy ordinance.

Grant us such a sense of Thy sufferings in our behalf—and on account of our sins—that we may be truly humbled before Thee, may be penitent and contrite, may be grateful and devout, and be ready to make a new and unreserved consecration of ourselves to Thy service and kingdom. Banish the world and all its trifling concerns from our minds, and let them be absorbed in the contemplation of the scene before us, and in the consideration of its solemn lessons.

And thou, Holy Spirit, from whom all good thoughts, all pure desires, all holy affections and purposes proceed—Oh, Thou, who takest of the things of Christ and showest them to our dark minds with illuminating and transforming power, operate now upon our hearts, so that we may truly honor our Redeem-

er by appropriate offerings of the mind and heart—may grow in grace—and find it good to be here.

And thou, Father of mercies, and God of all hope and joy, the God and Father of our Lord Jesus Christ, draw nigh, and bless to our own spiritual nourishment and strength, the provision of our Redeemer's table. Help us to commune with him, and so to receive the benefits of his death here set forth, that we shall rejoice in Him as the Chiefest of ten thousands, and the One altogether lovely.

Thus may our communion be with the Father, with the Son, and with the Holy Ghost; and may the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us now and also forever. Amen.

It is possible that some of my readers may be in a desponding and distrustful

state, under a sense of personal unworthiness, and may thus be unfitted for a spontaneous, frank, and ingenuous devotion of mind and heart to the demands of the occasion. To such I recommend the use of the lines that follow :—

Just as I am—without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come, I come.

Just as I am—and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
Oh, Lamb of God, I come, I come.

Just as I am—though tossed about
With many a conflict, many a doubt,
Fightings within and fears without,
Oh Lamb of God, I come, I come.

Just as I am—poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
Oh Lamb of God, I come, I come.

Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve ;
Because Thy promise I believe,
Oh Lamb of God, I come, I come.

C. Elliot

DISTRIBUTION OF THE BREAD.

As I handle and partake of this broken bread, I am tenderly reminded of the agonies of the garden and of the cross—of the vast cost of my soul's salvation—of the immense evil of sin—of my own sins—of the love that prompted my Saviour at such expense to rescue me and others from the wrath to come—and of the eternity of grateful service which I owe to him for what he has done and suffered in my behalf.

I feed by faith on Christ, my bread,
His body broken on the tree;
I live in Him, my loving head,
Who died and rose again for me.

This be my joy and comfort here,
This pledge of future glory mine;
Jesus, in spirit now appear,
And break the bread and pour the wine!

From thy dear hand may I receive
The tokens of Thy dying love;
And while I feast on earth, believe
That I shall feast with Thee above.

MONTGOMERY

Lord Jesus, thou art the Bread of Life—thou art the life of my soul; and, but for thy sacrifice here set forth, I must have perished forever. In that sacrifice I trust for my salvation.

O Lord, thou art all my dependence, and my hope—I renounce all other means of salvation. My own righteousness is as filthy rags, but thine is perfect, and it is here graciously offered to me. I gladly accept it, and depend upon it alone for my justification before God.

Lord I receive this broken bread, the emblem of thy body, in remembrance of thy wonderful incarnation and expiatory sufferings, and I feel constrained to promise that while I trust only in thy meritorious obedience and death, I will, by thy needed help, live henceforth not to myself nor to the world, but to Him who has bought me with his most precious blood.

While we thus with glad accord
Meet around thy table, Lord,
Bid us feast with joy divine,
On the appointed bread and wine;
Emblems may they truly prove
Of the Saviour's bleeding love!

Weak, unworthy, sinful, vile,
Yet we seek thy heavenly smile.
Can'st thou all our sins forgive?
Dost thou bid us look and live?
Lord we wonder and adore!
Oh, for grace to love thee more!

HASTINGS.

DISTRIBUTION OF THE CUP.

With this sacred cup in my hand, the wine representing the blood of Christ—God incarnate—I am solemnly reminded that my Saviour purchased my redemption with his own blood. How infinite, then, the value of that blood! How marvellous its efficacy! Without it, no remission of sins! Without it no peace

with God, and no regenerating grace, no heavenly guidance in life, no comfort and safety in death, nothing but "the blackness of darkness forever!"

But now this blood makes expiation for my sins; this is the blood of the New Covenant; this procures for me all its unspeakable blessings. Therefore, my Saviour, as this blood was shed for me, and cleanseth from all sin, and as my trust is placed in its perfect efficacy, cleanse thou me from all my sins, secure my justification and acquittal before God, and be to me all that thou hast declared thyself to be to those who shall be saved by thee. Be thou to me of God, wisdom, and righteousness, and sanctification, and redemption.

All honor and praise be to Thee for thine unspeakable love, and for all the blessings it has purchased for us, and proffered, and secured to us already, and for the more perfect happiness it

has provided for us in the everlasting ages before us.

May I die unto sin, as thou didst die for it, and may I henceforth, in obedience to thy commandments, to thy example, and to the design of thy sufferings and death, live unto Thee, and for Thee. And may the life which I live in the flesh be a life of faith in the Son of God who loved me, and gave himself for me.

Once again beside the cross,
All my gain I count but loss;
Earthly pleasures fade away,
Clouds they are that hide my day;
Hence vain shadows! let me see
Jesus crucified for me.

From beneath that thorny crown
Trickle drops of cleansing down;
Pardon from thy pierced hand
Now I take while here I stand;
Only then I live to thee
When thy wounded side I see.

Blessed Saviour! thine am I,
Thine to live, and thine to die;
Height or depth, or earthly power
Ne'er shall hide my Saviour more;
Ever shall my glory be,
Only, only, only Thee!

DUFFIELD

"As oft as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come." Thus have I been permitted to do my humble part in publishing, and keeping in mind, the greatest, the saddest, but in its effects the most glorious, of all events, the Death of Christ, endured voluntarily, and with most disinterested love, for a world of condemned sinners, for whom there is no other ground of hope, and for whom there can be no other.

I am also strengthened in the belief, and I make a renewed profession of my belief, in that grandest of events, the *Second Coming of my Lord*, in the

clouds of heaven, with his mighty angels, and the trump that shall wake the dead, and call to judgment the living and the dead.

'Tis but a little while
And He shall come again,
Who died that we might live, who lives
That we may reign.
Then, O my Lord prepare
My soul for that glad day;
Oh, wash me in thy precious blood,
And take my sins away.

BONAR.

And now, *let me review the scene that has, in this religious rite, been brought before my mind*—let me by a strengthened faith, "look unto Jesus."

In the language of Bishop Wilson, He was despised and rejected of men; his life was sought for by Herod; he was tempted by Satan; hated by the world which he came to save; set at naught by his own people; called a

deceiver, and a dealer with the devil; was driven from place to place, and had not where to lay his head; betrayed by one disciple, and forsaken by all the rest; falsely accused, spit upon, and scourged; set at naught by Herod and his men of war; given up by Pilate to the will of his enemies; had a murderer preferred before him; was condemned to a most cruel and shameful death; was crucified between two thieves; was reviled in the midst of his tormentors; had gall and vinegar given him to drink; suffered a most bitter death, submitting with patience to the will of his Heavenly Father.

On this occasion, it may be presumed that communicants have uncommonly near access to their Saviour, in the exercise of faith and love, and holy zeal. Is it not then a most fitting and favorable time to make supplication for all

those blessings, temporal or spiritual, which we feel we most stand in need of, and to make *special intercession for others*—for our pastor and his increased usefulness; for the conversion of our unconverted relatives and acquaintances by name; for all the baptized but unsanctified children of our church; for all the impenitent members of our congregation; for all the spiritual interests of the church and congregation, and community; for the general outpouring of God's Spirit throughout our land and the world?

The *poor of Christ's Church* are also very properly, on this occasion, *to be tenderly remembered* in our prayers, and in our alms, to be appropriated for their relief, support, and comfort, while they pursue their pilgrimage through this weary world to the better world on high, where they shall hunger no more,

and sorrow no more, and no more be dependent on the contributions of the church, but where they shall be enriched with the wealth and the abundance of the heavenly inheritance. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John, III.

Oh may our sympathizing breasts,
The generous pleasure know,
Kindly to share in others' joy,
And weep for others' woe!

When the most helpless sons of grief
In low distress are laid,
Soft be our hearts their pains to feel,
And swift our hands to aid.

DODDRIDGE.

What more fitting act, in the close of this solemn and affecting administration of the ordinance, than to lift up heart and voice in *praise and thanksgiving to our great and condescending Redeemer*, for his unutterable love; for the manifold proofs of it—present, past, and still future; and for the high privilege of our having enjoyed one more such opportunity of intimate spiritual fellowship with Him, and with his redeemed people?

From the table now returning,
Which for us the Lord hath spread,
May our souls refreshment finding,
Grow in all things like our head!

His example by beholding
May our lives his image bear;
Him our Lord and Master calling
His commands may we revere.

Love to God and man displaying,
Walking steadfast in his way,
Joy attend us in believing,
Peace from God through endless day.

Praise and honor to the Father,
Praise and honor to the Son,
Praise and honor to the Spirit,
Ever Three, and ever One. ANON.

PART III.

WHAT IS TO BE DONE UPON WITHDRAWING FROM THE COMMUNION TABLE.

WHAT IS TO BE DONE UPON WITHDRAWING FROM THE COMMUNION TABLE.

The disciples of Christ at the Communion Table are in some respects like the favored Apostles on the Mount, when they beheld our Lord's Transfiguration—a splendor by which they were assisted to comprehend the glory which He had with the Father before the world was. Such views of Christ are gained at the Communion Table, and such impressions of all that relates to his Person, work, and glory, as can be gained no where else.

But we must descend from the mount of spiritual vision and enjoyment, and mingle again in other scenes, not so friendly to our progress in the divine life. We must breathe a moral atmos-

phere less pure. No small pains, therefore, will be needed, to retain the good impressions we have received, and to pursue the Christian course to which we have renewed our solemn pledge. It becomes us, then, to consider what is to be done after withdrawing from this sacred place, where we have had with Christ and his brethren, so important, so profitable, so delightful an interview.

Let me reflect, then, that the main purpose of our religious gathering on this occasion, was to do certain acts in remembrance of Christ, and that said purpose has been far from being answered, if such remembrance extend not beyond the observance of the solemn rite. The evident design of that rite was, and is, to assist us to maintain an *habitual and daily remembrance of our Saviour*, and of all that pertains to his offices, and kingdom, so that we may always act with due respect to his will, and con-

form ourselves to the design of his death, and further his cause in the world.

When the Sabbath is past, with its solemnities, the most difficult part of our work begins : which is, to exemplify in our daily life all the appropriate results of our communion with the holy Redeemer in this ordinance. It has been well remarked, that "when we come down from this mount, we must (as Moses did) bring the tables of the testimony with us in our hands, that we may in all things have respect to God's commandments and frame our lives according to them. Then we truly get good by this ordinance, when we are made better by it, and use it daily as a bridle of restraint to keep us from all manner of sin, a spur to put us on to all manner of duty." It has been further remarked, that "the Lord's Supper was instituted, as a powerful argument [at all times] against every thing that is evil, and a

prevailing inducement to everything that is good. In this sense we must bear about with us continually 'the dying of the Lord Jesus,' so as that 'the life also of Jesus may be manifested in our mortal bodies (2 Cor. 4 : 10).' We must see to it that there be an agreement between our performances at the Lord's Table, and at other times, and that we do not undo in our living, what we have done in our devotions."

Care then must be taken, and silent prayer offered, on retiring from the sanctuary, that I may be able to confine my thoughts to the subjects upon which they have been dwelling at the Lord's table, and that I may not allow them to be dissipated at once by conversation upon worldly topics, so as to weaken the good impressions that may have been received.

It seems very desirable to retire, as soon as practicable, to one's private room, and thus to spend at least an hour

or two, in calmly reviewing what we have just seen, and heard, and felt in the sanctuary—and in marking out and pondering the course most proper to be pursued when we shall enter again into the business and various pursuits of life.

Meditations and plans like the following seem to be appropriate, and useful in their tendency.

1. *I have reason to bless and praise God for the special mercies of this day*, and to ask why he has favored me with an approach to the King of Kings, and with such marks of the loving kindness and beneficence of my condescending Saviour. What, but the matchless grace of God, has made me to differ from the vast multitudes who see in Christ no preciousness, who have never been moved to repentance at the foot of the cross, nor induced to glory in that cross, as having crucified them to the world and the world to them? Had not the

Holy Spirit taken of the things of Christ, and caused me to see in some degree their unspeakable worth, I should have had no disposition to accept the invitation upon which I have acted to-day, but should have turned my back like too many others, upon the Table of the Lord, and thus have given just offence to Him, and greatly wronged my own soul. Bless the Lord, O my soul, and forget not all his benefits. Ps. 103.

Everlasting praises
To the Father be!
Everlasting praises
To the Saviour be!
Everlasting praises
To the Spirit be.
Everlasting praises
To the blessed Trinity!

Everlasting praises
For the Father's love!
Everlasting praises
For the Saviour's love!
Everlasting praises
For the Spirit's love!
Everlasting praises
To the Three-One God of love!

BONAR.

2. *Let me consider my infinite obligation to God the Father*, for sending his Son into the world, and delivering him up to an ignominious death, that whosoever believeth in him should not perish, but have everlasting life.

Let me reflect also upon *like obligation to the Son of God*, for so readily complying with the will of the Father in the pursuit of my salvation. To those who believe, (as the apostle Peter declares) *Christ is precious.* Let me think again of the particulars that should ever endear him to my soul.

I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all and frees us
From the accursed load.
I bring my guilt to Jesus,
To wash my crimson stains
White in his blood most precious,
Till not a stain remains.

I lay my wants on Jesus;
All fullness dwells in him
He heals all my diseases,
He doth my soul redeem;
I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrow shares.

I rest my soul on Jesus,
This weary soul of mine;
His right hand me embraces,
I on his breast recline.
I love the name of Jesus,
Immanuel, Christ, the Lord;
Like fragrance on the breezes,
His name abroad is poured.

I long to be with Jesus,
Meek, loving, lowly, mild,
I long to be like Jesus,
The Father's holy child.
I long to be with Jesus,
Amid the heavenly throng,
To sing with saints his praises,
To learn the angels' song.

BONAR.

3. *Let me enumerate some of the*

benefits which have been confirmed to me, if really his disciple,—justification, progress in sanctification, adoption into the family of God, hope, joy, peace, consolation, support, guidance, protection, the making all things work together for my good, and everlasting honor and glory in the world to come.

4. Let me inquire whether I am not chargeable with *great defects and weakness*, in the states of mind and heart with which I have appeared before my Saviour this day? Have I not been sensible of wandering thoughts, and of great feebleness in my spiritual desires, affections, hopes and purposes? Truly my best endeavors have proved nearly a failure—at least an occasion of self-reproach and humiliation. It becomes me then to cast myself anew upon the forgiving mercy of God, through Jesus Christ, and to implore acceptance only for his sake.

5. It behooves me henceforth to be *more resolute and constant in crucifying the flesh with the affections and lusts;* in avoiding all sins that easily beset me; in presenting my body, as well as soul, a living sacrifice to God, to be conformed to his will; for I have this day renewed the declaration that I am "not my own," but have been "bought with a price," and so am under constant obligations to glorify God in my body and in my spirit which are his.

6. *In all circumstances of temptation it will help me to avoid compliance, by remembering that I have been at the Communion Table;* that I have professed myself a follower of Him who is holy, harmless, undefiled, and separate from sinners, and who died for me, that I might not live unto myself, but unto Him.

What I have promised to-day to do, in obedience to him, let me now pur-

pose to abide by, and to carry out, so far as Christ shall give me strength, remembering that my obligations are rendered greater in consequence of the privileges this day enjoyed. I have said that I will serve the Lord, and hence I should ever be firmly determined for Christ and holiness, against sin, the world, and Satan. As good old Matthew Henry writes: "No room is left to parley with temptation; I am a Christian, and by the grace of God a Christian, I will live and die; and therefore 'get thee behind me Satan, thou art an offence unto me.' I have opened my mouth unto the Lord, and I cannot go back, (Judges 11 : 35), therefore, by the grace of God, I am determined to go forward, and not so much as look back, or wish for a discharge from those engagements."

7. Experience and Scripture both teach me *the special importance of being*

on my guard, after the Communion, against the wiles of Satan, the cares and allurements of the world, and the deceivableness of my own heart. It has been remarked that immediately after our Saviour was baptized, and owned to be the Son of God by a voice from heaven, he was led into the wilderness to be tempted of the Devil—and that as soon as our Lord had administered the supper to his Apostles, he announced to them, "Satan hath desired to have you, that he may sift you as wheat (Luke, 22 : 21)," and soon afterwards he added, "Watch and pray that ye enter not into temptation (Matt. 26 : 41)."

The enjoyment even of the rich privileges and advantages of this great Christian feast, is no security, therefore, against the power of adverse influences, but is rather a ground of my expecting to be severely put to the test. Hence I must be doubly on my guard from

henceforth, that in my temper, my words, and my actions, I do nothing inconsistent with my profession and character as a Christian.

If aught should tempt my soul to stray,
From heavenly wisdom's narrow way,
To fly the good I would pursue,
Or do the things I would not do;
May He who felt temptation's power,
Still guard me in that dangerous hour!

GRANT.

8. It is *important to recall the purposes formed, and the engagements made to-day; to pray daily to God for grace to accomplish them;* for grace to confirm the good impressions made upon me; for grace to furnish me for all good words and works; and, on the other hand, to restrain me from those that are wrong and hurtful.

I must not forget that worldly intercourse, and worldly pursuits must prove unfriendly to a proper course of Christian living, unless great care and much

prayerfulness be employed against such a result. Hence our Saviour, when about to leave his disciples, prayed, not that they might be taken out of the world, but that they might be kept from the evil thereof.

9. One good result of the Communion, should be to lead me to cultivate *a larger degree of brotherly love*, and to live in kindly fellowship with all who profess themselves Christians; and, further, to *maintain towards all men*, even the injurious, *a larger degree of sincere benevolence*, and to do them such good offices as the golden law of Christ requires.

I must, for this purpose, bear in mind the love that Christ himself has shown to my fellow-disciples, and the benevolence he has displayed towards all men, even his bitter enemies, and the command he has laid upon all Christians to love one another—to increase and abound

in love one towards another, and towards all men. It has already been shown, what line of conduct must be pursued towards the poor of Christ's flock. We must indeed "do good to all men, but especially to all who are of the household of faith," remembering, and copying in an humble measure, "the grace of the Lord Jesus, who, though he was rich yet for our sakes became poor, that we through his poverty might be rich."

The forgiveness of injuries, and a meek, quiet and generous spirit towards all men, have been affectingly inculcated by the exhibition of that disinterested love of Jesus to his enemies, and of the forgiveness of sins, through the shedding of his blood, which has been this day commemorated. Have my own great sins against him been freely and generously forgiven? How, then, can I refuse to forgive the comparatively

trifling sins of my fellow men against myself?

10. Let the scenes of to-day—symbolizing the Marriage Supper of the Lamb—lead me to *think more often and more eagerly of Heaven and its superior fellowships and joys;* and let the larger hope of Heaven now inspired, lead me to seek increasing purity of heart and life, that I may thus be the sooner and the better fitted to eat bread in the kingdom of God.

Let us go hence!
The new Jerusalem
Like a resplendent gem,
Sends down its heavenly light,
Attracting our dull sight.
I see the bright ones wait
At each fair pearly gate;
I hear their voices call;
I see the jasper wall,
The clear transparent gold,
The glory all untold!

Let us go hence!
What are earth's joys and gems,
What are its diadems?
Our crowns are waiting us
Within our Father's house.
Our friends above the skies
Are bidding us arise;
Our Lord calls us away
To scenes of sweeter day
Than this sad earth can know.
Let us arise and go!

BONAR.

11. I am, even now, to begin that *preparation for a subsequent communion* which consists in a spiritual, godly, and useful manner of living. A Christ-like temper and life, is to be habitually sought and practised, in fulfillment of vows and obligations to my Lord and Master. Then shall I be better prepared than by any other process, for another walk to the Communion Table.

12. I have seen that it is our Saviour's great desire to be held in remembrance,

that he may be known, regarded, followed, obeyed, and thus honored. It seems to me, then, to be a very obvious duty, ever and in all places, to exert myself, by word, and deed, *to place Christ before the minds, and to commend him to the affectionate and reverential regard of my fellow-men*, not only on His account—from what is obviously due to Him as the Saviour and the Sovereign of the world—but for their sakes as well; since only in the knowledge and love and service of Him standeth eternal life, for them as well as for me.

As then I would honor my Saviour; as I would carry out the true and comprehensive purpose of the Lord's Supper; as I would show love to my fellow-men, who must perish if they forget, or turn away from Christ; and as I would fulfil my covenant vows, let me consider it my daily vocation, to do something towards increasing the number of Christ's

true followers and subjects, and thus to swell the number of those who shall honor Christ, by making their way, with humble, penitent, grateful, and happy souls, on the Communion Sabbath to the Table of the Lord.

Toil on, faint not, keep watch and pray;
Be wise, the erring soul to win;
Go forth into the world's highway,
Compel the wanderer to come in.

Make haste, O man, to do
Whatever must be done;
Thou hast no time to lose in sloth,
Thy day will soon be gone.
Make haste, O man, to live!

The useful, not the great,
The thing that never dies;
The silent toil that is not lost,
Set thou before thine eyes.
Make haste, O man, to live!

The seed whose leaf and flower,
Though poor in human sight,
Brings forth at last the eternal fruit,
Sow then by day and night.
Make haste, O man, to live!

BONAR.

And now, in the well-chosen words of the Rev. Dr. Cumming, of London, I will bring towards a close the private exercises of this blessed Communion Sabbath:

Prayer

AFTER THE COMMUNION.

O Lord, I thank Thee for the mercies and privileges of a Communion day: for its peace and joy. May the truths I have heard, the impressions I have felt, the blessings I have reaped, abide in my soul through life. Leaning on Thee, I go forth into the world, beseeching Thee

to strengthen, uphold, and keep me in the way of life. May the precious blood of the Lamb of God be still my only trust, as it is the only atonement. May the righteousness of Him who was made sin for us, be my righteousness still. May I ever hold fast the blessed hope of everlasting life, which thou hast given me in Christ Jesus. May I run with fresh joy and renewed strength the race set before me, looking to Jesus the Author and Finisher of my faith.

May thy Holy Spirit help me to abhor that which is evil, and to cleave to that which is good. May I be kindly affectioned to others with brotherly love, in honor preferring others. May I not be slothful in business. May I be fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; distributing to the necessity of saints; given to hospitality. May I bless them who persecute me, may I bless and curse not.

May I rejoice with them that do rejoice, and weep with them that weep. May my light so shine before men, that they, seeing my good works, may glorify Thee my Father in heaven. May I never be the unhappy occasion of any one dishonoring my Lord, or of obstructing the spread of the gospel.

May the peace that passeth understanding keep my mind and heart in the love and knowledge of Christ Jesus. Deliver me from all evil, O Lord.

May grace, and mercy, ard peace, from the Father, Son and Holy Ghost—one God—be with me and abide with me forever. May goodness and mercy follow me all the days of my life, and may I dwell in the house of the Lord forever.

In the name of Jesus Christ, I beg for these, and yet greater and richer blessings.

Unto Him that is able to keep me

from falling, and to present me faultless before the presence of his glory with exceeding joy—to the only wise God our Saviour, be glory and majesty, dominion and power, now and forever.

The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant make me perfect in every good work to do his will, working in me that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. **Amen.**

Lord, may the spirit of this Feast—
The earnest of Thy love—
Maintain a dwelling in our breast,
Until we meet above.

The healing sense of pardoned sin,
The hope that never tires,
The strength a pilgrim's race to win,
The joy that heaven inspires.

Still may their light our duties trace
In lines of hallowed flame,
Like that upon the Prophet's face,
When from the mount he came.

But if no more with kindred dear,
The broken bread we share,
Nor at the banquet-board appear
To breathe the grateful prayer;—

Forget us not—when on the bed
Of dire disease we waste,
Or to the chambers of the dead,
And bar of judgment haste.

Forget not—Thou who bore the woe
Of Calvary's fatal tree,—
Those who within these courts below
Have thus remembered Thee.

MRS. SIGOURNEY

THE END.

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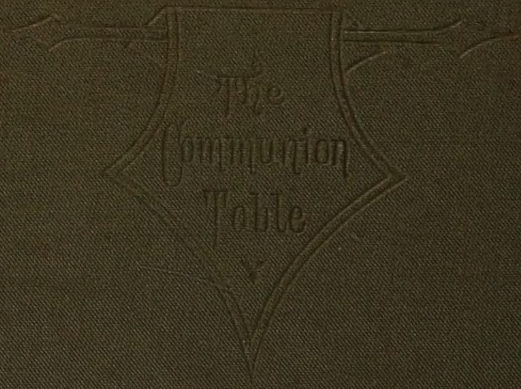
The
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